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137 313 endemic to New Zealand and Australia. If the tablets are really old, the wood of which they are made must have drifted to the island. Cook (53, vol. 1, p. 293) observed in a canoe "a board six or eight feet long, fourteen inches broad at one end, and eight at the other." He supposes that this large piece of wood had been left there by the Spaniards under Gonzalez or had drifted from some distant island. The driftwood I saw at Anakena and on the south coast was generally in the form of planks from ships.

435 However, wood on Easter Island in ancient times was not abundant; the natives valued it highly, and made their most precious ornaments of wood. Even today the islanders do not despise the least plank. The eagerness to get wood from passing ships is well illustrated by the account of Du Petit-Thouars (65, vol. 2, p. 227):

> All the natives repeated frequently and with vivacity the word *miro* and they showed impatience that we did not understand it: this word is used for the wood with which the Polynesians build their canoes. Wood was the thing they longed for most eagerly and they resorted to various means in order to make themselves understood; they refused to eat or to drink, they seemed to make light of the knives and of the scissors.

● 192 824 The parts of a tree are *tumu* (trunk or stump), *tahito* (base of the trunk), *manga* (branches), *hua* (buds and flowers), *karu* (seeds), *rau* (leaves).

TORO-MIRO

137 The first travelers to Easter Island were impressed by the total lack of wood large enough to be used in transportation of the huge statues. The members of the expedition led by Gonzalez (90, p. 101) marvel that "not a single tree is to be found capable of furnishing a plank so much as six inches in width." They notice that "there are plenty of shrubs, or brushwood of a sort little more than an estada in height, which offer little obstruction to one passing as they are not dense and have no prickles. Its trees are very similar to mimosas and tamarinds." This tree is the *toro-miro* (*Sophora toromiro*) of which Cook (53, vol. 1, p. 285) gives a nearly identical description: "The wood is of reddish color, and pretty hard and heavy, but very crooked, small and short, not exceeding six or seven feet in height." G. Forster (82, vol. 1, p. 591) saw a hill near Hanga-roa "That was covered with a shrubbery of the mimosa, which grew here to the height of eight or nine feet, and some of whose stems near the root were about the thickness of a man's thigh." Cook (53, vol. 1, p. 285) in 1776 and De Langle (130, vol. 1, p. 82) in 1786 saw only a few small shrubs of *toro-miro* along the south coast.

From the preceding descriptions it is obvious that *toro-miro* were not numerous on the east and southeast coasts. Gonzalez (90, p. 90) reports that on the north coast the soil seemed "to be covered for the most part with green shrub."

Roussel (190, p. 427), one of the earliest missionaries, mentions thickets of *toro-miro* and *hau* on the outer slope of Rano-kao. Palmer (169, p. 375), who visited the island in 1868, says, "At present there are no trees on the island [all that there were having been destroyed in wars]; there are a few shrubs, as the paper mulberry (*miromiro*) and a kind of pourow-tree (the hibiscus)." Palmer (168, p. 276) says: "As for trees, I cannot call the shrubs and bushes I saw by that name. There are none now, though, from the boles and roots found in some places, they must have existed." Three years later, Gana (86, p. 23) saw clumps of *toro-miro*, some of which were 20 inches in diameter. "There is not a single trunk left, but branches are still used in the construction of huts and for the shafts of war spears." In another record (86, p. 7) Gana speaks of "innumerable dry trunks, from

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194 sound in the Easter Island language which does not exist in other Polynesian dialects. Those of southeastern and southern Polynesia are especially similar.

The vowel sounds are the usual Polynesian *a,e,i,o,u*, given "continental" values. They may be either long or short and occasionally the quantity of a vowel may change the meaning of a word. For instance, *ûi* means to ask; *ŭi*, to see. The vowels *a,e,o,u* are doubled in a great many common words. This duplication has been clearly perceived by all those who have transcribed Easter Island vocabularies. Even natives, asked to write a text in their own language, use duplicate vowels in some words. Churchill (31, p. 12) considered this a faulty rendition of long vowels. The duplication of the vowel cannot be explained as the dropping of an intermediary consonant, and, so far as I can trust my ear, there is no trace of the glottal stop on Easter Island. If the vowels were long with only an apparent reiteration, I would not have heard two distinct vowels, and surely at least one of the many visitors to this island would have transcribed such sounds as one letter. Geiseler (87, p. 46), whose phonetics is accurate and who gives both the quantity and the accent, writes *túŭ* (container). The duplication of the vowel in words where no consonant has been dropped is a peculiarity of the Easter Island dialect shared by no other Polynesian language.

There are nine consonants: *r, ng, n, m, h, v, k, t, p*. The *r* is soft and has developed from an intermediate sound *r-l*. This sound has sometimes been transcribed *l*, and the Easter Islanders in speaking Spanish tend to substitute the *r* for *l*. *Ng* (transcribed by Roussel *g*) is the usual palatal nasal of the Polynesian. *H* is an aspirate sound. It is very strong, and even Spanish people confuse it with the *jota*. It represents the *wh* and *h* of New Zealand and the *f* of Tahiti. The frequent appearance of *k* shows the close relationship of Easter Islanders to Tuamotuans, Maoris, and Cook Islanders. The *v* has been derived from the original Polynesian sound *w-v* and still retains a little of its primitive intermediate position.

192 The modern language of Easter Island is changing; many ancient words
197 have been forgotten, and new words of foreign origin are continually being added. Terms for social activities no longer practiced and names for the plants and animals of the island, in which the present-day natives take no interest, are not remembered. The natives are fully aware of the decadence of their language; only Tepano and a few old women were able to understand the ancient words. Many of the words recorded by Roussel are no longer understood and are said to be entirely out of use. This change in the language is a serious handicap in the translation of traditional songs.

Many Tahitian characteristics have been incorporated in the modern Easter Island language through the influence of missionaries, Tahitian natives living on the island, and the use of Tahitian prayer books. Most of the modern terms for animals and articles of European introduction are taken

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from French and adjusted to Polynesian phonetics, but some words are derived from English (51, pp. 31-32). Now Spanish is becoming more common, and, since the founding of a school at Hanga-roa by the Chilean government, its use will undoubtedly increase. Most natives are receptive to foreign languages. It is almost inevitable that the Easter Island language will disappear entirely.

By extensive comparisons of vocabularies Churchill (51) has attempted to determine the exact position of the Easter Island language in relation to the rest of Polynesia, principally to the southeastern division. The statistical method of Churchill is not convincing, but his results are worth mentioning:

> Of the eastern Polynesian languages Churchill found the Tuamotuan dialect to be the most closely related to that of Easter Island. His Tuamotuan material is so incomplete that the affinity of the two languages must be investigated in the light of new evidence. In the vocabularies of Mangareva which were at his disposal, Churchill (51, p. 162) discovered 651 vocables common to Mangareva and Easter Island languages. The dialects differ only in that the Mangarevan *h* has been replaced by the glottal stop. This creates an important phonetic difference between the two languages. The Easter Island dialect shows striking affinity with Maori.

The grammar of the Easter Island language is typically Polynesian and presents no striking individuality. No special gestures accompany speech. The motion of denial consists of throwing the head slightly backward and lifting the eyebrows.

NAMES OF EASTER ISLAND

Easter Island was named by Roggeveen for the day on which he discovered it—Easter Sunday, 1722. In 1770 the Spaniards under Gonzalez had called it San Carlos in honor of Carlos III, the king of Spain, but this name lasted no longer than the memory of the soon-forgotten expedition. At first the Spaniards christened it "Isla de Davis", believing that they had found the island sighted by the English buccaneer, Edward Davis. Captain Cook (53, vol. 1, p. 288) uses Davis's Land as a synonym for Easter Island.

Cook (53, vol. 1, p. 293) and his companions, in 1774, unsuccessfully attempted to discover the native name of Easter Island. The name Teapi was obtained by the Tahitian, Otiti, who understood a little of the native language. Tamariki was also given, but both of these may have been place names. The name Whyhu (Vaihu) was recorded by the reconnoitering party sent by Cook to the interior:

> On its way along the coast the expedition met a chief who was asked his name and whether he was the king of the island or of only one district. The gesture of the *ariki* was interpreted as embracing all the island, and as he uttered the word Vaihu and even made affirmative gestures when called "the *ariki* of Vaihu", the explorers were persuaded that they were speaking with the king of Easter Island. On J. R. Forster's authority (84, vol. 1, p. 589), Easter Island was called Vaihu, until this name was found to apply only to a cove on the south coast near which the interview with the chief took place.

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with the new civilization that importance was no longer given to the phases of the moon as a guide for fishing and planting.

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The confusion in the list of the nights of the moon is due to the decadence of native life after 1864. Father Zumbohm (230, vol. 6, p. 234), one of the first missionaries on the island, says that the natives had difficulty in correlating the lunar month with the solar year and that bitter quarrels arose on that account, even after the coming of the Europeans. Only a few names of nights of the moon are still remembered. They are used as descriptive terms for phases of the moon and not as part of a system. Thomson (215, p. 546) obtained from Salmon, in 1886, a list of nights of the moon. Some confusion and errors have crept into this list and some names are lacking.

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The Easter Islanders divided the lunar month into two halves; the first half ended with the full moon on the 15th or 17th night, and the second half ended with the waning moon. The following list of names is based on Thomson's list (215, p. 546), revised in spelling and sequence by Dr. P. H. Buck so as to correspond with other Polynesian systems. Names in parentheses are forms printed in Thomson's account. The prefix *o* was undoubtedly added before some names by the Tahitian, Salmon.

Nights of the Moon

1. Tireo	11. Maharu	21. Kokore toru
2. Hiro	12. Hua (Ohua)	22. Kokore ha
3. Ata (Oata)	13. Atua (Otua)	23. Kokore rima
4. Ari (Oari)	14. Hotu (Ohotu)	24. Tapume
5. Kokore tahi	15. Maure	25. Matua
6. Kokore rua	16. Ina-ira	26. Rongo (Orongo)
7. Kokore toru	17. Rakau	27. Rongo Tane (Orongo Taane)
8. Kokore ha	18. Motohi	28. Mauri-nui
9. Kokore rima	19. Kokore tahi	29. Mauri-kero
10. Kokore ono	20. Kokore rua	30. Mutu (Omutu)

Thomson's list ends with Tueo (misspelling for Tiero), Oata, and Oari, which in other parts of Polynesia are names for the first nights of the moon. Thomson's list omits Hiro (2d night) which was given to me as the name for a new crescent moon. By transposing the names Tiero, Ari, and Ata, and inserting Hiro, the Easter Island list is brought into conformity with those of New Zealand, Tahiti, Cook Islands, and Tongareva, and the number of named nights is brought up to 30 as required by the lunar month which has 29.5 days.

Compared with nights of the moon in other parts of Polynesia, the Easter Island list presents some abnormalities that may be due to confusion or to the informant's lack of knowledge. Thus Ari is given as the 4th night in the Easter Island list; elsewhere it is the 10th (Cook, Tuamotu, Marquesas, New Zealand), the 11th (New Zealand, Tongareva, Tahiti), or the 9th (Manihiki). The Kokore series occurs everywhere except New Zealand and Tongareva. In the first half of the lunar month there are six Kokore nights; the number usually varies from two to four (Hawaii, Mangareva). These extra Kokore in Easter

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Island may have been used to fill gaps, but it is impossible to say whether they were introduced in pre-European time or by Salmon's informant. The names of the middle period (10th to 17th nights) are usually single names, and their sequence is consistent throughout Polynesia. Easter Island is no exception to this rule, but Ari has been shifted, and Huna, the 11th or 12th night in other islands, has been dropped. Maitu, which is restricted to central Polynesia, and Marangi, usually the 16th night, do not appear in the lists of New Zealand or Easter Island. On Easter Island, Marangi is replaced by Ina-ira, which is a form without equivalent in Polynesia and may be a misprint. Maure, 15th night in Easter Island, is 16th night in New Zealand and 17th night in Mangareva.

The general Polynesian pattern for the last thirteen nights of the moon consists of three groups of three names and ends with four individual nights (28, p. 410). At one time Easter Island may have had the same sequence. The original regularity of this last period has been broken also in the Marquesas, Mangareva, and New Zealand. These discrepancies are to be attributed either to defective recording or to local innovations. In the Easter Island list Rakau is the name for the 17th instead of the 18th night, but is followed in correct sequence by Motohi (Motahi). Buck believes that the five Kokore, which follow in succession, never functioned in the pre-European culture of the island. They were probably added to replace forgotten names. Tapume and Matua (24-25) have no parallel elsewhere. Mauri was divided into Mauri-nui and Mauri-kero. Mauri-kero is found in the Marquesas and Tuamotus (28, p. 410). This list ends with Mutu, as in all other places except the Tuamotus, Marquesas, and Mangareva.

Months

In recent times the names for the lunar months have been made equivalent to those of the Gregorian calendar. Formerly the natives recognized the difference between the two systems, and some lunar months in Thomson's list (215, p. 546) extend over two calendar months.

The following list is based on my own documents. The equivalents in parentheses are those given by Thomson.

Tuuaharo: January (February)
Hehe-tuupu: February (Te tuupu, March)
Tarahau: March (April)
Vaitu-nui: April (May, big winter)
Vaitu-poto: May (June, short winter)
Te Maro: June (July)
Anakena: July (August)
Hora-iti: August (September, little summer)
Hora-nui: September (October, big summer)
Tangaroa-uri: October (part of November)
Ruti: November (December and January)
Koro: December (January)

A list collected by Martinez (151) agrees exactly with mine except that Koro is given for January and the succeeding names are shifted ahead one month. Thomson's list, recorded at an early date, expresses the uncertainty felt by the natives in making their lunar months correspond with the European calendar. However, this overlapping is indicated only for the summer months when Thomson was on the island. The other names are given as equivalent to European calendar months. Roussel (190) gives the following equivalents: October and November (Ora-nui), December and January (Ora), March

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192 (Hora-nui), April (Hora), June (Maro), July (Anakena). He was unable to obtain other names.
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According to Thomson (215, p. 546) and present natives, Anakena was the first month of the year. Thomson translates Anakena as August and suggests that the year began at that time because Hotu-matua landed at Anakena in that month, but my informants and Roussel (190) give Anakena as July. The fact that the ancient year commenced with July is very significant. The Maori dated the commencement of the year by the first moon after the rising of the Pleiades, which occurs in June in the southern hemisphere. The first two months of the year in Mangareva also seem to have been June and July and had some connection with the rising of the Pleiades (Matariki). (See 28, p. 413.)

Ora or Hora seems to have been the name of the warm season during trade winds (*ora*: zephyr, light wind). The trade winds become more regular in November and reach maximum regularity in February. The word *ora* cannot account for Hora-iti and Hora-nui, the terms given for August and September which are cold winter months. The name Hora-nui, given by Roussel to March, is possibly due to confusion. The term for winter is Tonga (Southern Wind).

Sun and Stars

Common expressions are *ka hiti te raa* and *ngaro raa* or *raa topa* (the sun is rising or setting). Dawn is termed *huero*, which is probably a modern word; according to my informant, the old term was *uraura*, which also applied to the color of the sky at sunset. Other terms for periods of the day (*raa*) are: morning (*popohanga*), early morning about 3 a.m. (*te ao popohanga*), dawn (*te he mai te ata*), sunrise (*he otea, kumaehaa*), noon (*raa tini, raa too*), evening (*ahiahi*), night (*po*). The expression for yesterday is *angataiahi*; for the day before yesterday, *angatai-ahi atu* or *angatai-ahi era*. Tomorrow is *apo* and the day after tomorrow is *apo-era*.

192 The sun or moon in eclipse is *ku kai a te raa* or *ku kai a te mahina* (the sun being eaten, the moon being eaten). Present natives do not remember
821 who eats the moon or the sun. Tepano suggested that it was the demon Katiki or Puakatiki but did not seem sure of it. He suggested also that the moon could be devoured by the sun.

Stars are termed *hetuu*; very luminous ones, *hetuu pupura*. Falling stars are *hetuu rere*; comets, *hetuu huero* or *huero*.

821 Near ahu Okahu on the west coast there is a small cave called Ana-ui-
192 hetuu (The-cave-where-stars-were-seen). According to tradition this place
787 was an observatory where priests watched the stars and a school where candidates for priesthood were instructed in the science of the stars. The principal duty of these priests was to put people on guard against the evil influence of

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Matamea (Mars), Tautoru (The Belt of Orion), and Pau, a star which appears in October or November. The appearance of these three stars in October foretold death and evil. Fishermen were in danger of being caught by fabulous sharks (*niuhi*). Everyone had to behave properly lest a member of his family should disappear. At the end of the month, the priests climbed a tower (*tupa*) near the ahu and from there they announced to the crowd that the position of the stars had changed and that henceforth they could do no harm. Matamea and Tautoru were "bad" stars but Pau was sometimes bad and sometimes good. Reitanga is the name for Sirius. Near ahu Hihinatangi-kotea there are six boulders whose form and position are said to represent the Pleiades (Matariki) and to have been put there by Tuu-ko-ihu, the culture hero, to remind people that the Pleiades are sometimes dangerous and can bring death.

An obscure tradition connects Matamea (Mars) with the raising of certain crops. A tapu was observed as long as this star did not appear in the sky.

Routledge (194, p. 235) mentions an observatory on Poike:

> On the extremity of the eastern headland there is an outcrop of boulders, one of which is incised with a spiral design; the place is known as "Ko Te Papa-ui-hetuu", or "The Rock-for-seeing-stars" and here the old men came to watch the constellations. About two hundred yards from these boulders there is another engraved stone on which ten cup-shaped depressions are visible; this represented, it is said, "a map of the stars."

The natives did not show me this place and never mentioned it in discussions. Artificial depressions in rows or files are very frequent near the ancient settlements. Various natives interpret them differently as drops of rain, enemies slain by a famous warrior, tattooing marks, and so on.

Routledge (194, p. 235) gives the legend of the children changed into stars as the only nature myth she obtained on Easter Island. It was introduced recently by Tahitians and does not refer, as she suggests, to Orion but to 3^{e} Scorpio or Scorpii. The Tahitian origin of the myth is well remembered by the natives, who told it to me as follows:

> A woman went to a place where there was a feast. She saw the feast and came back with her children. Her husband saw that she was not at home and stayed to watch when she would come back. When the wife came, he asked her, "Where are you coming from?" "I come from the feast with the children." "Who told you to go to the feast?" She answered: "I went there by myself."
>
> The man beat the woman, he hurt her, and she fled with the children to the sky and remained fastened there. The man shouted, "E pipiri ma, come back." "No, we shall not return; we shall stay here forever."

Routledge (194, p. 235) gives a slightly different version in which the woman was carried off by a stranger. The husband slew her, and she fled to the sky and was changed into a star. The husband took their two boys and followed her to the sky, " . . . where the three form the belt of Orion."

This myth is very popular in Tahiti and from there has spread to the

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Tuamotus and perhaps to Mangareva (201, p. 488). The original Tahitian myth has been changed on Easter Island. In Tahiti (38, pp. 114-115) and in the Tuamotus (201, p. 488) the two children went to the sky because they were angry at their parents who neglected to give them the products of a fishing party. Both parents fled to the sky in pursuit and the four were changed into stars.

Winds

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In Easter Island, as in other parts of Polynesia, the winds are named according to the direction from which they blow, and the same terms are used for the directions. I recorded the following wind names:

Tokerau: north
Papakino: north and west
Tongariki: northeast
Marengorengo (Mareioreio), Matatohio: east
Anoraro, Ohohe (?): southeast
Motu-rauri, Puhi-orongo: south
Vaitarai, Tangaroa-aria: west

The present natives do not know the exact direction of the winds. Tongariki is the name of an important ahu on the south coast, and, as *tonga* means south in most Polynesian dialects, it is very likely that Tonga-riki was also the name of the south wind. *Tonga* means winter as well. Papakino are bad (*kino*) stormy winds from north and west. Puhi-orongo (south wind) denotes the village of Orongo, on the southwestern promontory, from which the wind blows. Motu-rauri designates a rock off the south shore. Roussel (191) translates *tokerau* as south (*tokerau tai*, south sea), but *tokerau* is also the general name for wind. In Mangareva and the Tuamotus, *tokerau* means north wind. In referring to the north wind as being dangerous to the Miru, Tepano used the word *tokerau*.

A light breeze is *ara*, a strong wind accompanied by a squall is *matangi* or *puhi*, a calm is called *tae makenu*.

Some winds were considered hostile to certain tribes whose enemies are said to have attacked them when those winds blew. The winds called Papakino "made the Miru shy" and favored the Tupa-hotu. The winds Tangaroa-aria and Veki were unlucky for the Marama, and the Marengorengo (Mareioreio) and Runapiropiro boded ill for Ngaure. The members of a tribe are born and die during the blowing of their own wind.

Matangi was the general name given to me for clouds, but it seems to have been used also for a cloud that announced a strong wind. Roussel gives the word *kohu* for mist or fog. The natives classify clouds on a color basis. In this list the word *rangi* (sky) is used as a synonym for cloud. Other terms are: *rangi pungi* (big cumuli), *rangi teatea* (white clouds), *rangi uri* (dark clouds), *rangi punga kirikiri miri* (clouds alternately white and gray like the bark of certain trees), *rangi e ata* (red clouds).

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former expedition. She said, "Show it to me so that I may cry over it." On another occasion, when I asked a woman to describe a certain feast, she wept bitterly because a relative of hers, who had taken part in it, had died afterward. 152

The Tahitian greeting, *ia-o-rana*, is the usual form used by the natives, though occasionally they resort to Spanish or English expressions. However, they remember the old native terms and jokingly readopted them in my presence. In former times a visitor was received with a strongly modulated *K(a) oho mai* (Come), sometimes augmented with *repa* or *uka rivariva* (good-looking young man or young girl). When several people came together, the sentence was: *K(a) oho mai korua, ko oou* [or *toou*] *mahingo* (Come, you and your family) and the answer was simply *Ko koe a* (Yourself). When leaving a house the formula was: *Ka noho korua* (You stay). 576 192

In Geiseler's time the natives had not yet dropped their traditional greetings (87, p. 27):

> The salutations are lively. At a distance they shout "Kohomai" and then shake hands with the kindest expressions. Some utter a shy "Morning", and are proud to salute thus the Europeans. The form of their salutations differs according to whether they are addressing a European, a friend, or a relative. Relatives and friends are received with the expression: "Aue hoa e kohomai koe." These who are addressed by these words repeat them. Relatives and friends are received with the expression, "Aue hoa e k(a) oho mai [Alas, my friend, come]." Those thus addressed repeat the words. To Europeans they say, "K(a) oho mai (Come)" or "Koe e te tangata hiva e [You, O stranger]" and shake hands. Parents usually salute their children with "Aue poki" or "Aue potu e [Alas, small one]" or "Aue tauku [probably taaku] a te [Alas, you the mine]."
>
> The giving of a greeting is the general custom, and even people who pass at a distance shout "K(a) oho mai" to each other. The parting expression is "Ka ea mai [Go]."
>
> Their salutation, except that used with children, consists of bowing, shaking hands, and friendly gestures. Thus they give expression to their kind sentiments.

In speaking of a salutation, the natives use the term *aroha (ka aroha)*. 576

A returning native who had been absent from the island for two years was stoned by the natives when he was about to land. Zumbohm (230, vol. 6, p. 121) gives as the reason for this extraordinary reception the fear felt by the natives that they had seen a ghost and not a living person. The native's wife saved him from further injuries by swimming to the canoe and embracing him. "Shouting with all her energy she finally convinced the aggressors that he was not a ghost but a living reality." The interpretation of the missionary may be correct, but this kind of reception is not foreign to other Polynesians. People who return to their country after a long absence are often threatened by their relatives, who feign violence to show them how much they were missed. This apparently hostile attitude honors the returning person, making him responsible for the deaths or other misfortunes which happened during his absence. The formal reception of an honored guest is recorded by Father Zumbohm (230, vol. 6, p. 235) who paid a visit to the

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high stem when it extends and begins to produce tubers. Old tubers, no longer edible, are called *heipara*. Natives often gather (*tua*) sweet potatoes from old, abandoned fields.

The appearance of the plant, especially of its leaves, distinguishes for the natives the forms to which they give different names. Knoche (123, p. 134) collected in 1912 more than 25 names for kinds of sweet potato, and he believes that formerly the natives had a more extensive classification. My more recent list of names is little shorter than his. Taste plays an insignificant part in the classifications, whereas external and trifling characteristics are important. Often the distinguishing traits disappear entirely when the leaves are dry. Sweet potato names obtained either from informants or from literature are:

Kumara ure-omo, kumara-uriuri (black), *kumara-uka-tuc, chiva* (white), *aropiro* (yellow), *renga-moe-tahi-teatea, renga-moe-tahi-uriuri, okeoke* (slightly red), *paka-taero* (violet or black), *tipa-tai-paka* (white), *apuka* (white), *pita* (white), *mari-mamu* (like white of egg), *mari-kia-kia* (long form), *tuitui-ka-viro, rau-miro* (black), *epunua* (black), *makuto, kava-tangueti* (white), *kava-aka-iroiro* (white), *ure-vai, apuka-eu* (white), *mine* (white), *tua-tea* (white), *puku*. All these names refer to shape and color of the tubers, not to the leaves. The most prized sweet potato, *tua-tea*, is believed to have disappeared from the island with the passing of the kings.

Several travelers have stated that the natives ate raw sweet potatoes to quench their thirst. Thomson (215, p. 456) expressly declares that "they ate them both raw and cooked." With their abundant supply of rain water, collected from the zinc roofs, modern natives never need to wet their mouths with the scanty juice of the *kumara*.

Taro

Taro (*Colocasia antiquorum* var. *esculenta*) is much less important as food than sweet potatoes. Forster (83, vol. 1, p. 587) says that during his trip across the island he passed "through a number of plantations of bananas, potatoes and yams, and one of the eddoes." Cook (53, vol. 1, p. 288) mentions the "tara or eddy root" after the sweet potatoes and yams. It is possible that the white roots mentioned by Behrens (18, vol. 1, p. 130) were taro. Gonzalez (190, p. 101) most certainly alludes to the taro when he writes of "yucca".

Before centralizing in Hanga-roa, the Easter Islanders cultivated taro in enclosures where some tubers still grow. Today the most valued ground for taro cultivation is that covered with stones. Near Hanga-roa I saw taro plants growing in such a depth of small volcanic stones that not the slightest trace of earth could be seen. The layer of stones retains some humidity and protects the young plants from the direct rays of the sun. The natives say that the stones cause the taro to "suffer" (*hakamamae*), thereby making it grow better. Like the sweet potato, taro has many forms or types, and their classifi-

1: Metraux E-5 (1934-1935) 1940
OY2 Easter Islanders OY2

cation is based upon minor characteristics of the plants. I collected the following 24 names of supposed taro varieties: 244 192

Taro-vaihi, vaihi-iti, ketu-anga-mea, hore-hore-tapatea, tua-koiro, pia nguhu-haha-tea, ngeti-tea-tea, ngoatu, hara-hara, tea-tea, koro-maruu, mango, taro-ketu-turi, kape Rapanui, taro-ngeti-uriuri. The *hiva taro* (foreign taro) is subdivided into *taro-uriuri* and *taro-teatea.* The commonest form is the *hara-hara.*

Arum, *kape* (*Alocasia macrorrhiza*) is mentioned in the creation chant collected by Thomson (p. 321): "Acridness copulating with Bad Taste produced the Kape." The name of this species, which is akin to taro, was given to me in the list of taro names. It was probably introduced on the island in early time and is still cultivated. 244

Yam

Yams, *uhi* (*Dioscorea* sp.), have ceased to be cultivated, though some still grow wild on the inner side of the crater of *Rano-kao.* The natives seem to have held them in higher esteem in olden times, for all of the travelers of the eighteenth century allude to them as one of the principal staple foods of the natives. Today the islanders think yams tasteless, and during my whole stay I was offered them only once. Martinez (151, p. 37) lists the following 41 yam names: [262]

Pua-rau-oho-uri, pua-rau-oho-tea, pua-tivaka, pua-aru-aru, pua-rona, pua-vahi, eihe, ihe-mataa-raha, ihe-mutu-po, nahe, nahe-mataa-toka, nahe-rehe-rehe, ravi, ravi-uri, ravi-tea, ravi-a-kurakura, tea-ho-popo, tea-makuna, tea-nuhi, veri-aka-tau, moko-haha-tea, veri-pupuru, rua-papa, tuke ipuakere, tuke taro kura, tupere-uri, tupere-tea, moko-iku-keu, papake-tea, apuku eu, kunekune, pa, erere, kukuru tona, mine, papake-uri, papake-kahu-kahu, anaukaho, ravei, ravei mangamanga, ravei pako, ekoka rua ravei. 244 192

Yams were planted in carefully made mounds of earth. Overgrown yams which become hard are called *kane.* Tubers eaten by worms are said to be *momo.*

Ti

The ti (*Cordyline fruticosa*) is mentioned for the first time by Palmer (171, p. 170) in 1868. He writes that the plant "is pretty plentiful, but is put to no other use than for wattling of the grass houses and as javeline shafts." The ti has become extremely rare. I saw only a few plants, growing wild near La Pérouse Bay; there are, or were, specimens in Rano-kao. Charred ti leaves supplied the black powder (*ngarahu*) which was used for tattooing. 244 [262] [386 304]

Sugar Cane

Sugar cane, *toa (Saccharum officinarum),* is first referred to by Roggeveen (186, p. 13), who lists it among the products brought to him in great quantities. The sugar-cane stalks which G. Forster (83, vol. 1, p. 571) noticed near a house "were about nine or ten feet high, even in this parched country, and 249

1: Metraux E-5 (1934-1935) 1940
OY2 Easter Islanders OY2

contained a very sweet juice which the inhabitants presented to us very frequently, and particularly whenever we asked for something to drink." Only fifty years ago the natives quenched their thirst during their journeys with sugar cane. Even more recently uncultivated sugar cane has been found on several parts of the island. The juice was used as an ointment or as an adhesive upon which pigments were stuck in face painting, and the leaves served as hut coverings. Sugar cane was consumed in great quantities during the feasts. The name for a fragment of sugar cane planted in the soil is *pupura*.

Bananas

All early travelers (186, p. 13; 90, p. 101; 53, vol. 1, p. 288) mention bananas, *maika* (*Musa sapientum*), as products offered by the islanders for trade. They were extensively cultivated, for some Spaniards under Gonzalez (90, p. 123) visited a plantation near Vinapu "which stretched about a quarter of a league in extent, and was about half that distance in breadth." Lisiansky (143, p. 86) noticed that "every house was planted round with bananas and sugar cane."

The trees in these plantations were disposed "in the order called quincunx" (130, vol. 2, p. 259) and "planted in straight lines by the cord" (130, vol. 1, p. 76). According to G. Forster (83, vol. 1, p. 571), who went through some plantations near the present Hanga-roa, "the bananas were all growing in holes one foot deep, which were supposed to be contrived for collecting rain, and preserving it for a longer time about the plant." A century later, Thomson (215, p. 456) states that "bananas are grown in holes a foot or more deep and with sloping sides, designed to catch and hold the rain water as long as possible about the roots of the plant." Whenever it was possible natural cavities were utilized, in which decayed branches and leaves made a thick layer of fertile humus. The richest banana plantations of today are located on the west coast near the leper house and the ancient village of Ana-o-hoka, between ahu Akapu and Ahu-te-peu. There, in some places the lava crust which covered enormous subterranean cavities has sunk, forming holes about 10 to 15 feet deep. Trees planted there in former days thrived on a rich, damp soil, protected from the sea winds.

At present the natives count ten varieties of bananas, some of which have recently come from Tahiti: *maika-pukapuka*, *maika-koroteo*, *maika-hihi*, *maika-pia*, *maika-naho-a*, *maika-pahu* (today extinct), *maika-puru-ino*, *maika-rio*, *maika-perora*, *maika-hiva* (a foreign variety), and *maika-tamoa* (introduced from Samoa). The fruit is still an important staple food of the Easter Islanders. In the past it must have been even more important. The shoots of banana used for planting were called *huri*.

Dried banana leaves (*haha*) were once used as house coverings and the

1: Metraux E-5 (1934-1935) 1940
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The following list gives the names of fish most commonly caught by the natives, under the methods used to capture them: 226 192

Hook fishing: Pei, big fish like tuna.
Kahi, tuna fish.
Miro, red fish with white tail.
Tarakuere.
Matahuira.
Kopuku haharoa.
Remoremo, very like the tuna.
Poopoo (Caranx cheilio).
Toremo.
Kanakana.
Kopuku (Acanthistus fuscus).
Papara-uri.
Mahaki (Girellops nebulosus), fished along shore by women.
Nanue, yellow stripes, fished along shore by women.
Ruhi.
Mango, shark, palatable fish in old days; said also to have been speared.
Aku (dorado).
Ivi-heheu, swordfish.
Koiro, conger eel.

Net fishing: Kotea-hiva (Labrichthys fuentesi).
Ature.
Koreva (Pseudomonocanthus paschalis).
Naumata-hauru.
Nohu.
Matuku.
Varevare-pua-toro.

Torch fishing: Marau.
Nohu.
Ihu.
Aku.
Mahaki.

During winter months—July, August, September—fishing was prohibited by a tapu and fish caught at that time were considered poisonous. This was true especially of the tuna (*kahi*) which was forbidden all the year round except in summer (230, vol. 6, p. 130). According to Roussel (190, p. 428) *kahi* were brought to the king or principal warriors (*mata-toa*). In more recent times tuna were allotted to the owner of the canoe and *pei* fish to his helpers. Several other kinds of fish were reserved for the *ariki*. 226 784

During the tapu months only the royal canoe (*vaka vaero*) could be used for fishing, with a crew composed of important men (*tangata-honui*). *Kahi* fished at this time were given to the king and to the oldest *tangata-honui*. Those who ate fish during the winter were under tapu and were obliged to live in separate huts. Even their excrement was considered dangerous and apt to kill people.

Fishermen had charms which were given to them by the king or the *ariki-paka* (probably priests) and which they kept in small baskets. The amulets were stones shaped like fish or decorated with fish; some of them had bird 226 789

6: Anonymous T-5 (1770)1908
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A DICTIONARY of some Words and Terms illustrative of the language of the inhabitants of the Island of *San Carlos* (*alias* David) which I have been able to search out, making use of signs, demonstrations, and figures shewn by drawings: as follows:—

Hair	Coojo	Air	Tetuba
Eyebrows ...	Geijio	Water ...	Canocona
Eyes	Comata	Land	Genua
Eyelashes ...	Coveque-ve-que	Hills	Gemauma
		Fire	Cotierpe
Nostrils ...	Coiju	Smoke ...	Puina
Mouth ...	Coaja	Sky	Gerani
Tongue ...	Corero	Sun	Gera
Teeth	Conijo	Moon	Magina
Lips	Conuto	Stars	Getu
Cheeks ...	Cococumo	The ocean ...	Geray
Chin	Cocoba	Hut or dwelling	Geveca
Ears	Cotarina	Calabash to contain water ...	Geracona
Beard ...	Covere	Saliva ...	Coano
Neck	Conao	Mucus ...	Coupe
Head	Coray	Arms	Corima
Buttocks ...	Couju	Hands ...	Comanga-manga
Muscles ...	Cotumo	Fingers ...	Comanga-manga
Knees ...	Coturi	Nails	Comaicucu
Leg	Gebae	Breast ...	Coùma
Calf	Coique	Nipples ...	Coù
Heel	Coreque	Stomach ...	Coqueo
Foot	Magamaga	Belly	Cotino
Man (homo) ...	Cotajata	Back	Cotuorbi
Young woman	Cotataqui	Umbilicus ...	Copito
Old woman ...	Copocopoco	Groin	Coputo
Hen	Comoa	Genitalia ...	Gemaropao
Banana ...	Cocay	Canoe or ship	Gebaca
Figs	Gecoy	Priest of the idol	Maca Maca
Stone idols ...	Moay	To dance ...	Viritejue
Clothed idols	Copeca	Music ...	Toro-Toro-Toro
Idols with bodies painted ...	Pare	To sit down ...	Canojo
High chief or lord	Tequeteque	To stand up ...	Comaro
A good or pretty thing ...	Cariba	To stroll ...	Gejaere
An ugly or contemptible thing	Macariba		

6:Anonymous T-5 (1770)1908
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To be silent ...	Comou	To drink ...	Cauno
To dismiss a person	Catajuti	Yes	E
To swim ...	Gecau	No	Ma
To kiss ...	Cogimi	You	Cocoa
To embrace ...	Cajai	One	Coyana
To sleep ...	Geuru	Two	Corena
To awaken ...	Geura	Three ...	Cogojui
To look at, listen	Arà	Four	Quiroqui
To wish for anything ...	Conoro	Five	Majana
Not to desire it	Maconoro	Six	Feuto
To eat ...	Cacay	Seven ...	Fegea
To quarrel or fight	Gecacai	Eight	Moroqui
		Nine	Vijoviri
		Ten	Queromata

On the 18th the Commodore held a council of all the officers and the pilots of both ships, at which also the Governor of this island was present with his serjeant-major. Questions relating to our expedition were dealt with, and it was by common accord decided to hold over the examination of the island of *La Madre de Dios*, in view of the obvious dangers we should be running without having any coastal pilot acquainted with the locality, and to warn the higher Government that in the opinion of the council the vessels should not be risked without a clear conception as to the outcome of the undertaking.

We were also all agreed that we should await the return of two piraguas which had sailed from this port with orders to make an examination of the island of Inchin, its harbour or roadstead, and the Inlet of Diego Gallego. Should they not arrive within the time they might be expected to, three others were to be fitted out with the same object, manned by crews from among the people of these vessels and under the command of some of our officers, with a few Chilote paddlers, and native pilots of the Chonos Archipelago and Guaytecas. Meanwhile we would occupy ourselves in replenishing our stock of wood and water.

The rains in this country are incessant, and the wind

9: Forster T-5 (1774) 1777
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the landing-place from the mountainous ſwell that tumbled in upon the ſhore. About a hundred, or a hundred and fifty natives were aſſembled on the ſpot where we landed, almoſt all of them naked, ſome having only a belt round the middle, from whence a ſmall bit of cloth, ſix or eight inches long, or a little net, hung down before. A very few of them had a cloak which reached to the knees, made of cloth, reſembling that of Taheitee in the texture, and ſtitched or quilted with thread to make it the more laſting. Moſt of theſe cloaks were painted yellow with the turmeric-root. The people did not make the leaſt unfriendly motion at our landing, but expreſſed a prodigious dread of our fire-arms, of which they ſeemed to know the deadly effects. We ſaw but few arms among them; ſome however had lances or ſpears, made of thin ill-ſhapen ſticks, and pointed with a ſharp triangular piece of a black glaſſy lava (*pumex vitreus*, Linn.) commonly called Iceland agate. One of them had a fighting club, made of a thick piece of wood about three feet long, carved at one extremity; and a few others had ſhort wooden clubs, exactly reſembling ſome of the New Zeeland patoo-patoos, which are made of bone. We obſerved ſome who had European hats and caps, chequered cotton handkerchiefs, and ragged jackets of blue woollen-cloth, which were ſo many indubitable teſtimonies of the viſit which the Spaniards had made to this iſland in 1770. The general appearance of the natives ſeemed to argue a great

1774. MARCH.

175 X
[192]
[386]
175 X
411
[171]
175 X

9: Forster T-5 (1774) 1777
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1774. MARCH. round portion of the black glaſs above-mentioned inſtead of eyes. They had likewiſe ſome ſmall crooked human figures made of wood, of which we could not learn the uſe or ſignification; we did not, however, think that our ignorance on this ſubject intitled us to call them idols, which is too commonly the judgment paſſed upon the works of art of unknown nations.

"After leaving this hut we ſtill advanced to the northward, without ſeeing any new objects. A man and a woman met us from ſome neighbouring houſes, each with a large matted bag, of very neat workmanſhip, filled with hot potatoes, and placed themſelves by the ſide of the path where we were to paſs. As we came on, the man preſented each of us with ſome of the roots, and having diſtributed a portion to the whole party, he ran with amazing ſwiftneſs to the head of our file to ſhare out the reſt, till he had given away the whole. He received a large piece of cloth from me, which was the only requital for an inſtance of hoſpitality, of which I never ſaw the like even at Taheitee. Soon after the natives told us their *aree*, or *hareekee*, or king was coming towards us. Several men came on before him, and diſtributed ſugar-canes to us all in ſign of friendſhip, at the ſame time pronouncing the word *heeo**, which ſignifies friend. We now ſaw the king ſtanding on a hill, and walked up to him, Mr. Pickerſgill and myſelf making him

* *Hoa* at the Society Iſles; *Woa* at the Friendly Iſles.

ſome

10: Cooke D-5 (1886) 1899
OY2 Easter Islanders OY2

764 of several individuals may be found in one receptacle, and at one of the platforms a collection of skulls alone was discovered in a sepulcher which was opened.

The rats, which by reason of the loose manner of interment have free access to the remains, no doubt perform an important office as scavengers in disposing of the soft parts, since in no single instance were any bones found, either human or sheep—and the skeletons of both were frequently fallen in with—which were not completely denuded, and the fine litter, which was almost invariably found in the cranial cavity, showed where the rodents had been nest-hiding.

262 The food of the Rapa Nuiis comprises the following principal articles: Sugar cane, taro, sweet potatoes, bananas, fowl, shell and other fish in large quantities, tomatoes, pumpkins, figs, pigs, and rarely sheep and cattle.

417 Their manner of cultivating the soil is of the simplest description. Owing to the depredations of the numberless sheep and cattle, they are compelled to keep all their cultivated patches carefully inclosed, and as there is no wood on the island which can be applied to that purpose they are forced to use volcanic stones. Occasionally, therefore, one may see a wall about 2 feet thick by 6 or 8 feet high inclosing a plot of ground perhaps 50 feet square, in which will be found a variety of the plants above mentioned growing luxuriantly.

The average Rapa Nuiis, however, perhaps wisely, prefers a fence ready made to building one himself, and therefore selects the standing stone walls of one or more of the old houses, which he appropriates to his purpose. There are many of these scattered over the island, particularly on the eastern half. These require but little repair to put them in order and secure against the entrance of sheep, and, although small, they amply suffice to supply the needs of the native husbandmen. Of
241 course there is no pretense of cultivation; the ground is scratched; the article planted; the rest is intrusted to the care of the omnipotent *atua*.

The soil is rich, and ancient navigators report the island covered with vegetation, and yet one could not repress the feeling of surprise, in view of the present unpromising appearance of the surface and unfavorable surroundings, on seeing how vigorously and luxuriantly everything grew within these inclosures.

LANGUAGE OF THE RAPA NUIIS.

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NAMES OF ANIMALS.

Sheep	mamoi.
Horse	hoi.
Cattle	puaka.
Sow	oru tamahine.
Boar	oru tamaroa.
Hen	eufa.
Eel	koiro.
Black sea bass	kodoti.

10: Cooke D-5 (1886) 1899
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Three other kinds of fish found in waters around island ..... { mahori. maito. mahaki.

Limpet (*Chiton magnificus*) ..... hemama (used as food).
Small univalve ..... ngingongi (used as food).
Land crab ..... pikea.
Portuguese man-of-war (*Physalia utriculus*) .... papaki (used as food).

NUMERALS.

+ 802

1. Ka tahi.
2. Ka rua.
3. Ka toru.
4. Ka ha.
5. Ka rima.
6. Ka ono.
7. Ka hitu.
8. Ka varu.
9. Ka iva.
0. Aanghuru.
10. Ka tahi te aanghuru.
11. Ka tahi te aanghuru ka tahi.
12. Ka tahi te aanghuru ka rui.
13. Ka tahi te aanghuru ka toru.
14. Ka tahi te aanghuru ka ha.
15. Ka tahi te aanghuru ka rima.

. . . .

20. Ka ruate aanghuru.
21. Ka ruate aanghuru ka tahi.
22. Ka ruate aanghuru ka rua.
23. Ka ruate aanghuru ka toru.
24. Ka ruate aanghuru ka ha.

. . . .

30. Ka toru te aanghuru.
31. Ka toru te aanghuru ka tahi.
32. Ka toru te aanghuru ka rua.
33. Ka toru te aanghuru ka toru.

. . . .

40. Ka ha te aanghuru.
41. Ka ha te aanghuru ka tahi.
42. Ka ha te aanghuru ka rua.

. . . .

50. Ka rima te aanghuru.
51. Ka rima te aanghuru ka tahi.

. . . .

60. Ka ono te aanghuru.
70. Ka hitu te aanghuru.
80. Ka varu te aanghuru.
90. Ka iva te aanghuru.
100. Ka rau te aanghuru.
101. Ka tahi te rau ma tahi.
102. Ka tahi te rau mà rua.

. . . .

200. Ka rua te rau.
201. Ka rua te rau ma tahi.

. . . .

300. Ka toru te rau.
301. Ka toru te rau ma tahi.

. . . .

500. Ka rima te rau.

. . . .

1,000. Piero.
2,000. Ka rua te piero.
3,000. Ka toru te piero.
4,000. Ka ha te piero.

. . . .

10,000. Ka mano.
100,000. Ka peka.
1,000,000. Ha ra.

. . . .

Over one million: Mingoi-ngoi.

NAMES OF PARTS OF HUMAN BODY.

192

Abdomen ..... manava.
Ankle ..... kari-kari vae.
Anus ..... kaufa.
Arm ..... rima.
Artery ..... ua noho toto.
Back ..... tua ivi.
Beard ..... vero.
Bladder ..... taua mimi.
Blood ..... toto.
Bone ..... ivi.
Breath ..... haugu.
Buttock ..... ovo taki ova.
Calf of leg ..... roru.
Chest ..... uma.
Chin ..... kauae.
Ear ..... taringa.
Elbow ..... twii rima.
Eye (or face) ..... mata.
Eyebrow ..... hihi.
Eyelash ..... veki-veki.
Eyelid ..... tuta-mata.
Face (or eye) ..... mata.
Fat ..... nako.
Finger ..... manga-manga.
Finger, index ..... rima tuhi henua.
Finger, middle .... roaroa te hanga.

10: Cooke D-5 (1886) 1899
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Finger, ring ..... rima tuhi a hana.
Finger, little ..... ko mauiri ko manara.
Foot ..... vae.
Forearm ..... paonga.
Forehead ..... korae.
Hair ..... raueho.
Hand ..... rima (hence 5).
Head ..... pueko.
Heart ..... mokoikoi.
Hip ..... tipi.
Instep ..... peka-peka vae.
Intestines ..... nene-nene.
Kidney ..... makoikoi.
Knee ..... turi.
Leg ..... heru.
Lips ..... ngutu.
Liver ..... ate.
Lung ..... inanga.
Mamma ..... u.
Mustache ..... vere ngutu.
Mouth ..... haha.
Muscle ..... kiko ua-ua.
Nail ..... mai-kuku.
Navel ..... pito.
Neck ..... ngao.
Nipple ..... mata u (eye of trout).
Nose ..... ihu.
Nostril ..... poke-poke ihu.
Palm ..... pararaha rima.
Pancreas ..... kiko o te ivi tika.
Perineum ..... vaha takitau.
Pubes ..... puku.
Pulse ..... ua naisi.
Pupil ..... arioko tutu.
Rib ..... kava-kava.
Scalp ..... kiri pueko.
Shin ..... puka.
Shoulder ..... kapu hivi.
Skin ..... kiri.
Sole of foot ..... pararaha vae-kiri vae.
Spine ..... tua papa.
Spleen ..... para.
Stomach ..... kopu mau.
Tendon ..... ua-ua.
Thigh ..... papa-kona.
Thumb ..... rima motua nen-nen.
Toe ..... manga-manga vae.
Toe, great ..... manga-manga tumu.
Tongue ..... arero.
Tooth ..... niho.
Vein ..... ua.
Waist ..... kakari manava.
Wrist ..... kokau rima.

NAMES OF SOME OF THE RAPA NUI PLANTS.

Sea weed ..... miritanu.
Kelp ..... harepepe.
Ice-plant ..... herepo (used as food).
Lichen ..... kihi-kihi.
Gourd-vine ..... hue.
Bulrush ..... naatu.
Grass, native (bunch) ..... moku.
Milk-thistle ..... poporo-hiva.
Hard-wood tree ..... toromiro (for making idols).
Paper-mulberry, Chinese ..... mahuti.
Ash, variety of ..... marikuru.
Ferns ..... kava-kava atua. neho-neho. riku.
Plantain ..... koho.
Bastard sandalwood ..... nau-nau.
Marshmallow ..... mova.
Convolvulus, pink ..... tanua.
Leek (?), edible ..... heke-keeke.
Brier, bearing sweet-smelling flower ..... ngaoho.
Plant with purple flower similar to lavender ..... matahini.
Plant with pink, star-shaped flowers, like verbena; about 1 foot high; growing over entire island; brought from Chile and used as tea by natives; in eruptions ..... raau.

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Comparison of the Rapa-Nui names of thirteen common English terms with the corresponding words applied to them in the languages of other islands in the Pacific Ocean and Malay Archipelago and the Malayan Peninsula.

English.	Rapa-Nui.	Rarotonga.	Saparua.	Ceram.	Amboyna.	South Celebes.	Malay.
Fish	Ika	Ika	Ian	Ikan	Iyan	Ikani	Ikan.
Bird	Manu	Manu	Mano	Manok	Mano	Manu	Burung.
Eye	Mata	Mata	Mata	Mata	Mata	Mata	Mata.
Ear	Taringa	Taringa	Terena	Terina	Terina	Talinga	Telinga.
Hand	Rima	Rima	Rimah	Limano	Rimak	Lima	Tangan.
Foot	Vae	Vai	Ai	Ai	Ai	Oté	Kaki.
Nail (finger)	Mai-kuku		Teri	Wuku	Kuku	Kuku	Kuku.
Tooth	Niho	Nio	Nio	Niso-mo	Niki	Nichi / Gigi	Gigi.
Fire	Ahi	A'i	Iiao	Aif	Aou	Api	Api
Water	Vai	Vai	Wai	Wai	Woyr	Auer	Ayer.
Man	Tangata	Tangata	Tumata	Tumata	Malena	Tau	Orang laki laki.
Boat	Vaka	Vaka	Tala	Waha	Haka	Sakue	Prau.
Cocoanut	Niu	Niu	Muelle	Nua	Nier	Nyeroh	Kiapa.